egistered No. 37 of 1871.

B. B. Mission Society

The Bombay Guardian.

VOL. XVIII.—New Series.—No. 22. SATURDAY, JULY 27, 1872. [Rs. 9 per annum; with Indian Postage Rs. 10-10; to England Rs. 13-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Two men having been run over by the car of Juggernaut, near Serampore, one of them killed and the other's thigh smashed, the *Friend of India* calls out excitedly for the police:

"The police ought to be strengthened twenty-fold at least, and the people might be kept away from the car without any very heroic exertion. It is only just to say that the Magistrate, the Deputy Magistrate, and the Inspector of Police did their best, and the last, on the previous day, saved one man from certain death, as he had on previous occasions saved several. Indeed he is spoken of as having acted admirably. But help is needed, and it will be both disgraceful and culpable if that help is not afforded another year. There should be a strong body of police brought from other places for the day, and the priests should be required to co-operate."

This is being wise after the event; fastening the stable-door when the horse has been stolen. From the description previously given of the festival by the *Friend of India*, no one could have dreamt that the police would be necessary. The police might have almost concluded that their occupation was gone. It certainly sounds strangely to hear the *Friend* start up now and call frantically for the police. A thousand men were pulling away at the car of Juggernaut, the car suddenly starts, some of the men fall down, and there is nothing surprising or unusual in the fact of their being killed or maimed. This is an event of frequent recurrence. The people who engage in this car-pulling know that there is risk, but they believe it meritorious to run this risk. These cars, the *Indian Mirror* tells us, are adorned with obscene images. Charming festival! agreeable spectacle! But the people seem to be happy, says the *Friend*, and that suffices to hide from him all the unsightliness of the scene. The devotees of Bacchus often have a good time of it, and the South Sea islanders used no doubt greatly to enjoy their cannibal feasts. This Epicurean way of looking at matters is hardly the dictate of true wisdom. It is a great reproach to a people that they find their pleasure in that which is demoralizing, and in its very nature hostile to their highest interests. If the Hindoo is but an animal, to perish like the beasts, it will not matter so very much if he is left in the embraces of Juggernaut. But as he is not, and as true abiding happiness is only to be obtained by the knowledge of the true God, we would cut off our right hand, nay, we would give our body to be burned, before we would speak apologetically of the Juggernaut pilgrimages.

—We regret to have to mention the departure of the Rev. G. T. Rea, of the Irish Presbyterian Mission, Gujarat. Mr. Rea has occupied the Borsud station about five years. His health has been failing for some time; a visit to Mahabaleshwar failed to restore him; and he found himself obliged by medical advice to leave for Europe. He left with his family on the 12th instant. The Mission, already crippled by the death of the lamented Mr. Dixon, will feel his loss. We might mention that the columns of the *Guardian* have often been enriched with communications from his pen. We hope that it may please the great Head of the Church to restore him to health and enable him to return to this country. By the same steamer, Mr. Young, of the Free Church Mission at Nagpore, proceeded home with his motherless children.

—A Correspondent of the *Indian Statesman* has been painfully affected by our admissions regarding European ladies. He says:

"All we can say is, that—if the *Bombay Guardian* moves in society of the ladies composing which it can with truth be generally said that the *Dnyan Prakash's* nonsense is true; and of whom with that charity which should become so venerable a teacher, he himself can truly say, that they think more of their rights than of their duties—that only a few of them are true helpmeets, that they have not been married for the sake of domestic felicity, but for the sake of society, &c., &c., —he moves in very strange circles. He certainly does not move in the society of the average ladies and gentlemen of India, for among them he would find that ninety out of every hundred marriages are made for affection's sake, and that the ladies are careful, hard-working, and true helpmeets to their husbands. Any one for example, who knows any thing of the daily life of the wives of the European servants of Government in India, knows this—that for their domestic virtues and their daily care, in the majority of cases, to make small salaries meet the cost of divided families, and in their earnest desire to alleviate at home the troubles which befal their husbands in their official work, they are examples of true womanly devotion. It is most unjust and unchristian in any one, to condemn a class by painting the great majority thus, and we are astonished to find the *Guardian* thus playing into the hands of native prejudice. If what he says is true, let us cease our Zenana work at once. The native women are better than European ladies."

And so on, in a strain of rising eloquence to the close.

—The Brahmist missionary from Calcutta, Baboo Moozumdar, gave an address the other evening in English at the Framjee Cowasjee Hall. The hall was crowded with Natives; even the galleries were filled; and the loud and frequent plaudits showed with how much pleasure the audience listened to one who spoke with great fluency in English in a strain that flattered their national feeling. Some remarks of ours in another column, headed "Reason in Faith," might be illustrated by quotations from this address. Some years ago the leaders of the Progressive Brahmists rejoiced to acknowledge their indebtedness to European and American teachers, for the light that had enabled them to take up their position; but now they seek to commend themselves to the patriotic feelings of their countrymen by eulogiums of Hindoo teachers such as Nanuk, Chaitanya, and Tookaram, and by disparagement of the religion of the dominant race. All this is pleasant to listen to; but as a matter of fact very few indeed become members of the Somaj. If there is no other revelation than that which a man finds in his own heart, and if the heart gives such an uncertain sound in the matter, it is not surprising that the greater number of those who applaud the Baboo should think it hardly worth while to encounter persecution by disregarding caste, or banishing the traces of idolatry from their houses, or even discontinue the frontal mark of homage to the gods of India.

—*Bombay Gazette* on Civilian pride:

"It is within our knowledge that a senior assistant, a European, who was assisting at his sister's wedding at Malabar Hill, received a note, which to the best of our recollection was couched as follows:—'Mr. Tomkins; your presence is immediately needed at the office.' This precious epistle, such as an English gentleman would address to his butler, and scarcely to his grocer, was penned by a civilian of above 20 years' standing in the service, a popular man as the world goes, to his uncovenanted head manager, a man whose efficiency was admitted by Government and unquestioned by anybody. Tomkins, smarting under the objurgatory order, nevertheless proceeded to his office, to discover that his superior knew he was at his sister's wedding, and at such a distance that it would spoil his day to come and return. And to crown the vexation, if not worse, the matter which needed the help of Tomkins was nothing more than the whereabouts of a paper, which was after all in the possession of the superior himself. Not a word of apology was offered, and though the story was told to us long after, with indisputable evidence as to its correctness, Tomkins could not forget the bitterness invoked by his complete helplessness at a moment when his humbler position was taken advantage of in that very spirit of unmanliness which, in Protean forms, has done much to demoralize the lower strata of the service."

There are a good many honourable exceptions to these remarks in the Civil service, though they are not, we fear, in the majority. But the tendency with all classes that come to India, is to the inflation of pride; enlargement of the liver is not so common, nor so much to be apprehended, as an anomalous development of pride. When this pride is associated with power it is excessively offensive, especially to those who have the pride without the power. The most illiterate Englishman that lands on these shores, is quick in learning that he belongs to the dominant race, and gets wonderfully inflated by the discovery that there are so many strata of humanity below him (?), whereas in England he was at the bottom.

—We have received a copy of an 'Appeal to Friends of Missions' for aid in building a small church at Rawul Pindee, for the use of Native Christians, now numbering 39, at that station. The church is to cost Rs. 6,000 and contain 200 persons. A friend to Missions has given Rs. 500. The appeal is signed by the Rev. Mr. Thackwell, of the American Presbyterian Mission.

—The *Freeman* says, with reference to the liberation of Murphy's murderers: "That the Royal clemency should be extended to

men who had been identified as trampling Murphy to death, and who for this murder had been sentenced to only one year's imprisonment, is scarcely less horrible than the deed of blood which our rulers seem disposed to treat so lightly."

—W. J. MOUNTJOY, Esq., Surjeon Major, in medical charge of Lock Hospital, Akyab, has issued a very joyous Report, in which he says:

"The world rejoices in the possession of numerous and highly gifted moral preachers, but perhaps not one of those great and good men is so successful a teacher of virtue and morality to womenkind as is the Contagious Diseases Act."

Happy France, that has enjoyed the labours of this highly gifted moral teacher for several generations! surely she must be foremost of all nations in morality, by this time.

—IT is a remarkable fact that our monsoon rain, wherever it collects in hollows so as to form pools, is quickly found to teem with little fish. A porter connected with the railway station at Veerumgaum, caught one of these fish, and for so doing got a beating from a Mahajun. Mahajun means great people, and the name in Gujarat is applied to well-to-do Banyans. The porter retaliated; the mahajuns in a body rallied, and made an attack upon the station, stormed it, and took possession of it. Porters, sepoys, a European, were severely beaten, and a Mussalman boy was nearly killed. And all this because a little fish had been caught. There are towns in Gujarat where it is forbidden under penalty of a fine of Rs. 500 to take the life of any animal. Even animals that destroy human life are sacred. Let it not be supposed that this proceeds from any merciful instinct. The contrary is too often evident. Abstention from the taking of life is, according to Banyan notions, righteousness; righteousness is merit, so much credit at the throne of heaven, available in all sorts of good things here and hereafter. This righteousness must not be confounded with rectitude; the very men who would shrink from killing an ant, are guilty of all sorts of rascality in their commercial and social relations. The commandments of God may all be violated; but here is something, better than all obedience, condoning for all sin, and securing to them a vast amount of merit in this world and the next.

—WE have received a letter on the subject of the Mission Church of the S. P. G. in Poona, said by the Pastor in his report to contain 125, but said by a recent writer in the *Statesman* to contain only 50. As we have no definite information on the subject, and as no one comes forward in his own name to impeach the statement of Mr. Ramaswami, we think it better not to publish the letter sent.

THE following remarks on the Decision in the Bennett Case are from the *Rock*:

"Rumour, with her many tongues, has long since told us that the decision of the Judicial Committee in the Bennett case would be an adverse one—a disastrous one: adverse, we mean, to the Protestant character of the Church of England, and disastrous to its hope of permanence, and of continued usefulness to the people of this country; but, in accordance with well-known principles, we refrained from comment until the judgment was actually and formally delivered in public. This has now been done, and before we proceed to remark upon it we would observe that the present Judicial Committee of Privy Council is not like any previous assembly bearing the same name. It has been newly constituted for the express purpose of trying 'the Bennett case.' Two of the most eminent lawyers among the whole Privy Council—Lord Westbury and Lord Cairns—have been omitted, and several younger judges added. The result, therefore, if it be different from what we had expected, is not at all surprising. If we took half-a-dozen of the judges of the Common Law Courts, or half-a-dozen of the present Queen's Counsel, what should we find? In all probability, among the six we should find one who had begun to show some fondness for Ritualism; and two or three who were of a sceptical or 'Broad Church' tendency. All these three or four men would be inclined to favour Mr. Bennett. The single Ritualist would be inclined to think the 'Real Presence' a notion for which 'much might be said;' and the Broad Churchmen would lean to the greatest freedom of opinion, and would desire to embrace all phases of thought within the limits of the Church. And in this way, we believe, it has come to pass, that among the junior members of the present committee, there are several men who have clearly evinced a disposition to 'deal leniently' with Mr. Bennett and his errors. How and why all this was done we may easily indicate without implying much censure on the doers. Dr. Pusey, Mr. Bennett, and their friends have long talked boldly of their probable 'secession.' Mr. Gladstone could send Dr. Temple to Exeter and Dr. Fraser to Manchester; but he would, we believe, be exceedingly sorry to be in any way concerned in driving Dr. Pusey out of the Church. Nor do we doubt that Lord Hatherley would sympathize with him in this feeling. The desire of them both, therefore, would be to make such a change in the composition of the Judicial Committee as might give Mr. Bennett a reasonable hope of escape. Men of 'Broad tendencies'—men inclined to extend the borders of the Church, so as to include semi-Arians on the one side, and semi-Romanists on the other—these would answer the purpose. And the result has answered the purpose desired. The judgment obtained reminds us of the famous Welsh verdict, 'Not guilty, *but don't do it again.*' The members of the Judicial Committee have declared, as plainly as they could, that they did not like Mr. Bennett's teaching, and that they wholly disapproved of Sir R. Phillimore's justification of him; but then—the majority desiring to let Mr. Bennett off—they end their judgment after a halting fashion. 'Mr. Bennett's language goes perilously near to heresy,' but possibly his meaning may be better than his words. Must we deprive him of his living? No! we will 'give him the benefit of a doubt.' We do not agree with Sir R. Phillimore's reasons, but we will let his sentence stand. The appeal is dismissed. This judgment is final; but it has been so drawn as to agree, as far as might be, with former judgments. 'The Church of England knows no altar,' so said the judgment in the Westerton *v.* Liddell case, twenty years ago. The present members of the Judicial Committee take care not to forget this; and they cautiously abstain from any expression which might imply concurrence in Mr. Bennett's views. But, again and again, they bring the question to this short, practical issue, 'Must we expel Mr. Bennett from the Church?' And this question they answer in the negative, 'There is a doubt; and he shall have the benefit of it.'"

The *Rock* proceeds to express a hope that there will be no rash action on the part of the Protestants of the Church of England; by which we suppose the writer means, no haste to leave the Church of England. In another article the same paper speaks as follows:

"The truth of God, as well as the order of the Church, is now imperilled, and men and things which stand in opposition must now be removed out of the way. The little knot of Ritualists which, within the Council Chamber on Saturday last, gave expression to the first feelings produced on them by the judgment, said—'At any rate' (mark the qualification!) 'it will give us peace in future.' Never were men more deluded. Peace! There can be no peace with the error which perverts a Sacrament into a Sacrifice, which mimics, if it does not adopt, the idolatry of the Mass; which adores the elements of communion, and makes the one offering, once for all offered, of none effect by suggesting the need of its constant repetition. The duty of the Church Association is plain. It must move the Bishops to united action in the defence of what things are still left to us of truth. It must insist on the enforcement, or it must itself enforce at common law, the decisions already given by the Privy Council; and it must multiply prosecutions until the men who have flouted the authority of law shall see that the laity of England are in earnest in defence of the Protestant faith and worship established at the Reformation. Moreover, the activities of the association must be increased throughout the country, in the inculation of sound doctrine by lectures, sermons, discussions, and by the increased circulation of tracts, and other publications. The issues are vital."

It is very easy to say, We must move the Bishops to united action; so it is easy to call spirits from the vasty deep,—but will they come? The idea of the Bishops of the Church of England uniting in defence of what is Protestant in that Church, is absurd on the face of it. The Evangelical portion of the Church of England will not hear a whisper of such a thing as an abandonment of that Church; that door they shut and bar; but what are the alternatives that remain? They are mentioned above, and it so happens that they have all been tried, and with signal unsuccess. They have thoroughly tried what their Bishops can do, and found it *nil*; they have tried what appeals to the Privy Council can do, and the result is shown,—'the truth of God and the order of the Church are imperilled'; the very decisions that seemed to be in their favour have not helped them, and are openly disregarded by those whom they were expected to control. Lectures, sermons, discussions, tracts, surely these have been abundantly tried, yet the Ritualistic leaven has not been arrested. On the contrary it is spreading surprisingly, especially in the higher and what are called the influential circles. It seems that "Dr. Pusey, Mr. Bennett, and their friends" have influenced the minds of the members of the Privy Council by boldly declaring that they would leave the Church if a decision adverse to their views were pronounced; they attached so great importance to their views of divine truth, that they would be willing to make even this sacrifice in defence of them. On the other hand, the Privy Council knew well that the Evangelical portion of the Church would not be driven from the Church by a decision in favour of Mr. Bennett's views and practices; and it seemed to them that—looking simply to the interests of the Church of England as a corporate body—their policy was made plain for them by that condition of matters.

The hope of the Evangelical party has been, that the Sacramentarians, like those mentioned in John's epistle, would of themselves 'go out from them, because they were not of them'; but there seems now little likelihood of the fulfilment of this hope. When those who are in the Church are working for the injury of the Church, and cannot be expelled, it seems to be the duty of those who desire to witness for Christ, to separate themselves from the rest. If the Church of England were not by law established, there would doubtless have been a separation into three bodies before this, and it would in our opinion have been an advantage; the Protestant portion would have been far stronger, unshackled by what we cannot help regarding as an unhallowed coalition. An Evangelical Church of England minister could not conscientiously invite a Sacramentarian of the Bennett stamp, or a Rationalist, to preach in his pulpit; but if he could not do this, what mockery is it to call that a 'union' which is effected by their co-existence in the Church of England.

We hear from time to time of the formation of free churches of England;—particular congregations break off and form free

ASIATIC SOCIETY
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

churches. Shall we not soon hear of a movement *in* the Church of England, for disestablishment? God has a large number of devoted sons and daughters in that Church, and it cannot be but that they will understand 'the signs of the times,' and shake themselves free from association with errors "that pervert a Sacrament into a Sacrifice, and mimic, if not adopt, the idolatry of the Mass."

The Bombay Guardian.

SATURDAY, JULY 27, 1872.

REASON IN FAITH.—V.

VERY conspicuous in history is the very strong feeling entertained by the Jews as to their national pre-eminence in respect to the favour of God. There were special reasons for the development of that feeling in their case. But when we come carefully to inquire regarding the feeling entertained by other nations and races on this subject, we find that almost all nations have just the same idea. Their religion is the religion; God is specially their God, knowing the other nations afar off. There is scarce a religion that has not this idea imbedded in it. We have seen that it is a most reasonable thing that God should require confidence from his subjects, and should use some special means to inspire them with confidence and win them from the dominion of unbelief, wrong belief; but here a difficulty arises. He is the God of the whole earth; he hath made of one blood all nations that dwell upon the earth; whatever revelation he may make must have regard to all nations. It is evident that he cannot gratify the mere national or sectarian sentiment that demands an exclusive enjoyment of the favour of the Most High; for whatever he does for one people will by that very fact be resisted and resented by others. The revelation must be for all; and yet that is the very thing which will meet the opposition of all. In every nation we find the religion of the country made part and parcel of the national sentiment. If men are to be won, if they are to be treated as free agents and induced voluntarily to give up their hereditary deities and convictions, it is not easy to see how the nations of the earth can be brought to receive a religion that makes no distinction among them, and makes common war upon the national feeling so strongly developed in them.

Let us say that God raises up a nation for himself; and from its very infancy makes it acquainted, so far as may be, with his character and the great principles of his government, and carries on this revelation, century after century, as fast as the stubbornness and waywardness of men's hearts will let him, carries it on to maturity; how will he then induce the other nations to accept it? The favoured nation will be likely to have the idea of their own pre-eminence intensified, and the other nations will incontinently place themselves in opposition to a religion taught them by a nation having that idea.

We must abandon the notion that naturally rises in the minds of men that God could impose a religion on all by the mere exercise of sovereign power. No, he could not do this, for the reason that power is not the only attribute of God, and he can only act in a way that will reveal all his perfections, and in harmony with the laws and conditions to which he has subjected human life. If mere sovereign power had been all that was needed, God could have stopped the entrance of sin into the world by depriving man of his moral powers the moment he was minded to abuse them. But God is not man that he should lie; his gifts and calling are without repentance; and if man is to be saved it must be without any revocation or suspension of those powers the abuse of which has made him a sinner. So we must dismiss the hypothesis that God could have imposed a religion upon all nations by an immediate exercise of his sovereign power.

Now what has Christianity to say regarding the method actually employed by God in revealing himself to men?

Well, God did raise up a nation for himself, and did in the first instance make a special revelation of himself to that nation; He however dealt with it in a way calculated to bring down the national pride, and all along gave clear intimation that the salvation he was preparing was for all the world. When the fulness of time was come, God revealed himself in one who was called his Son, one who was a sinless man, and through whose sinless humanity the divine character was beautifully and gloriously manifested. But because the Messiah would not accede to the wishes of the Jews, deliver them from the foreign yoke under which they were groaning, and give them pre-eminence above all nations, they rejected him and crucified him, thus unwillingly fulfilling the prophecies. In his death was accomplished that great propitiation which had been prefigured for 4,000 years; satisfaction for the sins of men in such a sense as that through him sinners of all nations might come to God for pardon, holiness, and eternal life. He rose again and commissioned his disciples to go with this Gospel to all nations. Though thousands believed, the Jewish nation continued to reject him and them; they were persecuted; and it was at the hands—not of a triumphant nation—but of this persecuted and humble band that the nations of the earth were asked to receive the knowledge of the true God and of his salvation. Thus, the international difficulty was fairly met. Other nations, by receiving the Gospel which the Jews had rejected, would show that they had a truer enlightenment; and the very reasons that led the Jews to reject it would be seen to be arguments in its favour by the Gentiles.

However *as nations* they received it not. Christianity has not made its way in the world by annexing whole nations at a time; the period when a nation shall be born in a day has yet to come. It is a system in the first place for individuals; for you; for me; God speaks in the Gospel to the sinner as a unit, one singled out from the whole world. For the kingdom of God is in the heart, and its progress can only be from heart to heart; a method of propagation that may seem to be necessarily slow, but which is not necessarily slow. When every one that receives the truth becomes a faithful proclaimer of it, its diffusion will be in a geometrical ratio of progression.

Bear in mind now what the Bible says about the strength of sin in the heart of man, his preference of darkness to light, his obstinate unwillingness to subject his own will to that of God; and on the other hand bear in mind what it says about the determination of God to win his way back to empire by means of the truth voluntarily embraced; and we see at once that the fact of the non-universality of the Gospel is no argument against it, but just the contrary. It is, what no other system is fitted to be, universal; its offers are universal; and it is prophetically destined to be universal. At present the great fact is that it is freely offered to all, and whosoever will may take of the water of life freely.

PERFECT LOVE.

EVERY true follower of the Lord Jesus must seek to be made perfect in love. The beloved disciple says in his first epistle: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." The question arises, what is this fear that hinders the entrance into the happy region where God's love is shed abroad in perfection, all-triumphing in the heart of the believer? 'Love with us' would be a more literal rendering than 'our love.' The apostle is not careful to distinguish between the apprehension of God's love in the heart, and the exercise of love towards God; the two being in an important sense the same thing. You may have seen a river enter a city, pass through it and emerge on the other side; it is the same river that comes to the city and leaves it. We love him because he first loved us. God is love; and he that dwelleth in love dwelleth in God and God in him. To dwell in love is evidently the same as to be made perfect in love, and the apostle is very particular to show that this experience is here attainable. But there is fear in the way. What fear is this?

When the believer is seeking to make that act of entire consecration without which he cannot enter into the fulness and perfection of divine love, he will often find in his self-examination something which he shrinks from looking fairly in the face; some habit, some attachment, some association, some possession, some purpose, some hope, some dream, that he is utterly unwilling to sacrifice, and which he is persuaded that God does not wish him to sacrifice. But what are the grounds of this persuasion? He has not fairly looked at the thing as questionable, has not fairly judged it before God. Perhaps he did once examine it and decide that there was no objection to it, but that was at a time when he was not so spiritually enlightened as he now is. Now there is a voice within him, but it is very faint, which says, you must reconsider this matter. There is the great unwillingness to admit even the possibility of any sacrifice here; and so he does not hear the voice; but somehow he cannot get the peace that he desires. Now this state of mind implies the presence of fear. He shows that he is fearful lest, if he bring this matter into his consecration, and put it into the hand of God, he may have it settled in a way that will be terribly trying. Some relative or dear friend is very dear to him, and he cannot bear the thought that God in his providence should take the loved one away; he has some property which he thinks he absolutely needs, and he cannot bear the thought of being deprived of it; he is tena-

cious of the position that he occupies; he cannot bear to think that it might be the will of God to put him in somo obscure sphere, or perhaps to make him a preacher, or Scripture reader, or missionary to the heathen; some pleasing plan regarding the future has long pictured itself to his imagination, and he does not at all like the idea of having this subverted, to be, like his Master, misunderstood, reproached, rejected, —could he really endure this? In all these cases, it is simply fear. If he had that perfect assurance of the Saviour's love which he ought to have, he would know that *all* his interests are safe in his hands; that Christ can fairly be trusted with all these things, and is fully entitled to be; that whatever love will do Christ will do, and whatever love will forbid, Christ will refrain from doing. He is not made perfect in the apprehension of Christ's love, because he fears to look certain contingencies in the face. So long as this secret fear lurks within him, love cannot triumph in him; its reign is thwarted. We may suppose that Jonah, in consecrating himself to do the will of God, said distinctly, Whatever God's will, I am ready to do it, cost what it may; but then there was in his mind the idea that Jehovah would never send him to denounce his wrath upon the Ninevites or other Gentiles; anything else he was quite ready for, this, he was very sure, God would never command. The secret fear was there, and must be brought out and judged, before he could enter into the higher place. We must recognize Christ's love as sufficient to warrant us in putting all that belongs to us entirely and without reserve into the hands of Christ. Thus we shall be fully prepared for that day when we must all appear before the judgment seat of Christ; for he will have been standing before that seat in this life, and will have obtained full judgment on all things, and obtained the testimony of a conscience void of offence towards God and towards man, and walked in the light as God is in the light.

WHAT IS TRUTH?

Till we all come in the unity of the faith and of the knowledge of the Son of God. (EPHES. iv. 13.) For 'in' read 'unto.' The effect of our modern ministry is too often to divide and disunite. So far as men are true ministers of the Spirit, their labours will all tend to put away the sectarian spirit, and bring Christians to a glad recognition of their oneness of faith. So far as we know Christ, we shall love one another, making light of those things about which Christians may differ without impeachment of their loyalty to Christ. It is one thing to have a creed expressive of all that you believe in; but another thing to say I will not have church fellowship with those who cannot go with me all through this creed. Have you the sanction of Christ for this last? Have you any right to withdraw from those whom Christ receives, because they do not see this or that minor matter as you do? Did the apostle tell the Corinthians to separate into different churches because of their differences on minor matters? Christians look upon their denominations as institutions of God. They are so, just so far as they embody the truth of God, and tend to the accomplishment of his purposes; but too often what makes them denominational is something apart from the essential truths of the Gospel, some particular conception of a minor matter. And that which God blesses in the different churches is not that wherein they differ, so much as that wherein they agree. It is of course probable that some one denomination is nearer the mind of the Lord than another; and it is possible for Christians of a particular body to be zealous about peculiarities which are really important; but in such case the presence of a more abounding Christian love may be expected to reveal itself.

The stature of the fulness of Christ. (13.) This lofty aim is assigned to every Christian. To reach the moral stature of Christ; to be where he is in the enjoyment of the Father's love, and in conformity to the Father's will. This would be a preposterously high standard, if the divine Spirit were not present in each heart, to give us the resources of omnipotence. The Holy Ghost is omnipotent, not merely in angels but in the hearts of sinners. Christians seem to think that the strength of sin in the heart takes off so much from the power of the Spirit, so that practically we have a good deal less than omnipotence for our own sanctification; but this is a false and foolish conception of the matter. I can do all things through Christ, who strengtheneth me. According to our faith it shall be unto us. We may reasonably look to be brought to the stature of the fulness of Christ, to walk as he also walked, to be in the world as he was, if we are heartily willing that all God's will be done in us and by us. And what else do we profess when we say in the Lord's prayer, Thy will be done as in heaven so in earth?

No more children, tossed to and fro. (14.) The sign of maturity is the ability to stand. (vi. 13, 14.) While we are characterized by instability we are but children. This instability appears in prayer, when we ask for things and do not wait for them; and when we crave novelty. Some make progress by going straight forward; these carry their past attainments with them; their growth is real, according to the natural law of growth, the new acquisitions being developed out of the old and resting upon them. But the progress of others is movement in a circle; they do not carry their attainments with them, but cast them away as bad for something else that appears good because it is new; they go through a number of denominations and perhaps land outside of all.

Speaking the truth in love. (15.) Living the truth, would come nearer the Greek; giving expression to it in all our conduct. And the truth is love. The two may not be separated. We cannot grow up into Christ in all things, unless truth *and* love have the direction of our lives.

That ye put on. (24.) They are to put on the new man which after God is created. Here is creative work on the part of God, and yet none the less obligation to work on the part of man. God does not create us first, neither do we put on the new man first; but God new-creates a man through the man's own agency; as Christ restored the withered arm through the man's obedience, and opened the eyes of the blind man who washed in the pool of Siloam through his faith. The various directions that here follow are for the purpose of showing how we are to put on the new man.

Corrupt communication. (29.) Anything tending to evil; tending to prejudice the mind of your heart against another; tending to create mistrust; tending to weaken the power of truth in the mind. The Greek has it, Let no word of the flesh proceed out of your mouth.

As Christ. (v. 1.) We are to offer ourselves up for the brethren; our time, our means, our preferences, our ease, our advantages. We are to walk in love as Christ did, who shrank from no sacrifice, and who at the same time was unflinching in his testimony against that which was evil.

Covetousness. (3.) This is in the first sense mentioned in the tenth commandment, in Deut., v. 21.

Let it not be once named among you. Let there be not the most distant approach to it.

Saints. (3.) Sanctified ones. It will be a good day when we come back to this Scriptural designation of Christians. Christians are a holy people, and no man can properly call himself a Christian who is not willing to submit to the test which this appellation brings with it.

Proving what is acceptable to the Lord. (10.) Doing nothing until you have ascertained that it is according to the mind of the Lord. Subjecting every thing to this inquiry.

Reprove them. (11.) Especially in those called Christians. Works that cannot bear the light, must have the light flashed upon them. The hollowness of the excuses offered for them must be exposed.

Whatsoever doth make manifest is light. (13.) If we are children of light we shall be light-dispensers; the darkness in which people shroud their deeds, that is, the sophistry, the flimsy excuses, the false doctrines, will be scattered; many things that are popularly considered allowable, will be shown to be reprehensible. Are you a light-diffuser? Do rays of truth from you pierce the darkness about you? Do you come to the help of the strangled consciences of men?

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. (14.) This seems to be addressed to the professing believer. He has been sleeping, not witnessing; sleeping among the dead, and very little to be distinguished from them; let him give heed to the word of God, and awake from his slumbers, and stand up from among the dead, showing himself that he has life; then Christ shall give him light for others, make him luminous and a luminary, a light-bearer. After a battle many dead may be lying upon the field; some may be sleeping soldiers, weary with the fight; let a trumpet sound; the dead continue motionless as they were; but the sleeping ones wake up, spring to their feet, stand to their arms or move about. The dead of this world are very anxious that Christians, if they will not really be as they are, should at least appear to be so; should reduce the appearance of life to a minimum; should slumber; they are very unwilling to have the great truths to which they are dead embodied in actual, moving, speaking life; every thing is done to bring about this conformity. But Christ will never tolerate such conformity. Christians have not received life to bury it in slumber. They that slumber do not need light; they can sleep better without it.

And be not drunk with wine, wherein is excess; but be filled with the Spirit. (18.) Men resort to wine and other stimulants to lift themselves momentarily out of the gloom and unsatisfactoriness of common life; their imaginations are stimulated and a roseate hue thrown over all things; but then it is only for a little while, and it is not real. Man is conscious that he was made for something better than the dull routine in which he finds himself; and an enemy has furnished him with this grand but teacherous device. The universal passion for stimulants is an unequivocal testimony to the fact that man is not at ease; is not on good terms with his conscience nor with his God; there is a cloud about him, and he thus strives to escape from the consciousness of it. The elevation that drink gives him is more than compensated by the fall that constantly supervenes; every time he comes down to *terra firma* again he feels the shock more severely. But God's gift is the Spirit, who is able to inspire us with joy unspeakable and full of glory, with true elation; with an exaltation that is not illusory. They that are led by the Spirit of God have no need of stimulating drinks; they are lifted above the ills and gloom of life by their fellowship with God and with his people. Would you experience this? Be filled with the Spirit; let him reign in you and transform you. The fruit of the Spirit is love, *joy*, peace.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

FROM THE NORTH OF THE TWEED.—June 1872.

DEAR MR. GUARDIAN,—From this land of Rocks and Pines, I venture to address a few lines to you on the subject of Indian Missions.—The objects embraced are two; *viz.*, their management and their self-support. I begin by expressing my firm conviction that Indian Missions should be *managed in India* where their Head Quarters should be fixed, and not elsewhere. Missionaries in the field best know their own wants, and can best arrange for their own work; we, in this land, can continue to help by our sympathy, our prayers, and our gifts, and no longer interfere with their arrangements; as long as European and American Missionaries are needed, so long large funds will be required, which the Christian people of India could not alone sustain, hence the need of pecuniary aid from other lands. There are good and worthy men, who are members of Committees here, whose knowledge of Indian wants is very limited, yet are called on to sit in judgment and decide cases of missionary expediency, occurring thousands of miles away, amongst a people whose manners and customs are quite different.

The second branch is that of self-support. At an Annual Missionary meeting lately held in London, the late Lieutenant Governor of the Punjab, Sir Donald McLeod, said 'in a very few years, the churches, schools, and congregations of the American Baptist Mission in Burmah became self-supporting, they selected and paid their own teachers and preachers; further he said: "I find from the report that many of your Native churches (Baptist) in Bengal are self-supporting; this is what we must all desire, the establishment of churches that will send forth their own evangelists; it is to these we must look for the conversion of

India."—Rev. Dr. Turner, of the South Sea Islands' Mission, said—"There are eighty young men training for the Ministry who have built their own stone walled cottages and reside in them with their families—the system is self-supporting, their table is supplied by attending for a couple of hours daily to their plantations and fishing, and when they become pastors, their flocks support them; for the last 17 years we have not drawn on the L. M. S. for one penny for the support of these Native Missionaries, there is no debt on any of their Chapels, they build houses for their Pastors, and give free contributions to the L. M. S. which average about £1,000 a year."

The recent happy organization of the Western India Native Christian Association, which sends a Native Missionary to Rutnagherry,* at its own cost and charges, is a delightful beginning.

The responsibility of the support of these Native churches would be more distinctly realized by the Members. The withdrawal of European and American Agency could not at once be effected, this would take time, and I humbly think it is worth our deepest and prayerful consideration. May Jehovah guide and direct, and be Himself glorified in the result.

ONE INTERESTED IN MISSIONS.

* This plan has not yet matured, we think. [ED. *B. G.*]

Notice.

—A. C. D.—Received too late for this week.

Epitome of News.

SATURDAY, JULY 20, 1872.

—Inundation of the Po, described by a correspondent of the *Scotsman*: "If there be any spectacle which equals in horror and misery that of a battle-field on the morrow of a great battle, surely it is that of a vast territory of country inundated, as the Ferrarese territory is at the present moment, by the double rupture of the artificial embankments of this king of Italian rivers, whose powers for fertilisation and destruction balance each other. Invited by the inhabitants of this patriotic little town to be present at the distribution of the medals awarded by Rome to her defenders, I arrived at Ro, on the opposite banks, just as the awful cry arose—'The flood! the flood! the banks are broken! fly!' and in less than five minutes the fertile vineyards, hemp, and corn fields were transformed into one vast foaming, surging lake. Unwarned by the official guardians of the banks of the approaching peril, the inhabitants were intent on their usual occupations—mowing, hoeing the rows of maize, the women and children with their tiny hoes weeding and clearing the hemp fields with the special care devoted to that crop in this province. Wild cries for help rent the air as the terrified population rushed towards the higher embankments or climbed the trees; women shrieking the names of their children, calling on God and man to save them, while the as piteous cry of drowning cattle and frightened horses added to the desolating sounds. Nature seemed to have no pity for the sufferers, for, as though the horrors of the flood were not enough, down came one of those tremendous pelting hailstorms of which you in 'safe and quiet England' have but the faintest conception. The carabineers and few soldiers, together with the peasants from the opposite shores, performed miracles of courage and devotion, risking their own lives again and again to save the fugitives, who by night-fall were, with the exception of two victims, gathered in a place of safety, though still exposed to the rain and cold.

"While I write, some 20,000 individuals are literally homeless, and but for the prompt measures taken by the Prefect of Rovigo, and the generous spontaneous aid offered by the inhabitants of the Venetian provinces who are on the safe side of the Po, they would also be roofless."

—Same: "The idea long familiar to the minds of parties interested in submarine cables, that a line high up in the Northern Atlantic, taking Iceland, Greenland, and the Straits of Belle Isle as its course, would be the shortest and cheapest route for an Atlantic cable, is at length about to be realised. The Great Western Telegraph Company, with their proposed New York and West India connection, have entered into a *quasi* partnership with the Great Northern Telegraph Company, and the operations of the latter chiefly interest us, because it holds out the promise of direct cable communication between Canada and England."

—*Englishman*: "On Monday last this festival was celebrated at Maresh. The car of Juggernauth was dragged home by a large number of people. While it was being drawn two persons accidentally fell under its wheels,—one was mangled to pieces, and the other had his right leg from the thigh completely cut off. Mr. Boxwell, Joint-Magistrate of Serampore, who was present, and personally assisted the police in preserving order, had them both removed to the Serampore Hospital. The concourse of people was estimated at fifty thousand. Fortunately a large body of the Government Railway Police were present and preserved order at the Serampore station. Special trains had to be run to and from Serampore."

—Lieut. Prideaux, who lately visited Massowah, says; "I could not learn much about the internal state of Abyssinia while at Massowah. The country is parcelled out amongst different Chiefs, who at present appear to be on good terms with one another, and who are pretty nearly equal in strength. Dejaj Kassa, although he has assumed the ancient title of the Emperor of Abyssinia, has no power beyond the limits of Tigre. Gondar and a considerable portion of Bagender and the Amhara country are in the hands of Kas Waregna, Gajum and Damot in those of Kas Adal.

"The Soudan line of telegraph is nearly completed. This line embraces the stations of Berber, Khartoum, Gos, Kassala, Sonakin and Massowah, and the only uncompleted sections are those between Berber and Gos, and between Sonakin and Massowah. When the line is finished Massowah will be in full telegraphic communication with all the principal towns both of Lower and Upper Egypt. As all the posts for the Massowah and Sonakin sections have arrived, it is expected that the line will be ready in about two months."

—*Maulmein Advertiser*: "A rather daring repetition of the tragedy of Jael and Sisera appears to have been enacted at the village of Ta-goung-bo last Monday week. It appears that a leading dacoit of Mounggalay's gang, named Shoay Gya—a proscribed outlaw—called at the house of a Karen in the village, and, finding only the good woman of the house present, demanded something to drink. At first the woman refused, apparently knowing who her distinguished visitor was, but at last consented, so that the nail employed in the modern Sisera's case was in the shape of a tremendous peg of jungle-distilled Shamshoo, which very soon penetrated the brain of the thirsty hero to the extent of throwing him into a profound stupor. Jael then smote his head off with a *dha*, and both the head and lifeless trunk were sent in shortly afterwards into Maulmein. We trust that the heroine of this plucky deed will receive the reward, which we suppose, as is usual in such cases, had been set upon the head of the dacoit."

MONDAY, JULY 22.

Friend of India: "An able physician told the public recently in a lecture on 'Calcutta a Hundred Years Ago,' that some very sickly officers were once completely cured by Dr. Tippoo Sahib, who, getting them into his beneficent hands, put them on short commons, stopped their wine, brandy, beer, and curries, and gave them bread and water, or some such diet, and—made men of them. People are always ready to blame the climate when they themselves are to blame. Certainly ladies and gentlemen do exist in the climate and enjoy living in it all the year through."

Similarly, we have known a good many remarkable cures effected in the House of Correction.

—Pigeons-shooting was thus described by a writer in the *Bombay Gazette* the other day: "Because this sort of thing has become fashionable at home, is that any reason why you, men as you are, should lend your countenance to such a miserable parody on sport, performed, as it must necessarily be, at the cost of a sad amount of cruel and protracted suffering to the wretched objects upon which you are pleased to try your skill? The birds in the first instance are caught at least a day or two before they are *used*. You know all about the process, and most of you know something of the conditions under which they are allowed to live between the catching and the trapping—conditions which are in fact the very refinement of torture. Apart from what the birds thus caught suffer, you must remember that a very large proportion of them are taken from their nestlings, who are thus condemned to a slow death by starvation. The end of the performance is no better than the beginning. For your fun, certainly not to gratify the reasonable appetite for true sport, which is inherent to all sons of Adam, you devote an afternoon to the knocking over or crippling of some scores of the bruised, bedraggled, starved, and thirsty captives. They are bowled over, or they escape crippled with sundry corns of shot, possibly to die lingering deaths in cruel and prolonged suffering."

Why not have imitation pigeons? If the Japanese can make paper butterflies fly, why might not artificial pigeons be made for lovers of sport?

—Prof. O. C. Marsh describes, in the *American Journal of Science and Art* for April, the 'discovery of additional remains of Pterosauria,' and two new species in the upper cretaceous shale of Western Kansas. The measurements of the wing bones would indicate for the entire wing a length of at least eight and a half feet, and, for the full expanse of both wings, a distance of eighteen to twenty feet.

—Two-thirds of the houses in Antioch were totally destroyed by the late earthquake. Out of 50 mosques and other sacred buildings, 40 were destroyed, and 9 others damaged; 800 dead bodies have been taken from the ruins. Two persons were found alive after having been buried beneath the *debris* eight days. One died immediately after being extricated; but the other, a girl, is still alive, and there are hopes of her recovery. 619 houses were destroyed, and 68 persons killed and maimed in villages between Antioch and Alexandretta. 2,150 houses were destroyed, and 440 persons killed and maimed at Suadia and the surrounding villages.

—Under the pressure of famine, 20,000 interments took place at Teheran alone during the first three months of this year.

—*Poona Observer*: "When our army is undergoing so complete a revolution for the purpose of giving it a better status, we think something should be done or tried to prevent this increasing drunkenness amongst both our soldiers and the officers. This work of reorganisation will not be completed until officers learn to set an example of sobriety and morality to the men under them, for example is far before precept."

—Locusts have appeared in Sind.

—The repairing of the Madras pier has been commenced.

—£30,000 worth of diamonds in the mail-bag, were stolen on their way from the diggings to the Cape.

—The fall of rain at Byculla up to Saturday was 55 inches; Fort, 45.

—Of Vencata Chellamiah, the Negapatam forger, and his servant, who disappeared at Triputty, the *Madras Times* says: "The prisoners were started up the hill in charge of five native constables and two native inspectors—Kistnasawmy Moodelly, who made the capture at Negapatam, being one of them, and in charge of the party, we believe. After they left the European officers, Kistnasawmy seems to have occupied himself in keeping the prisoners in good humour, so as not to lose the benefit of the expected revelations through sulkiness on their part; and as a delicate attention, *he took off the manacles that bound the two prisoners together by the wrists.* All the way up, the prisoners and escort seem to have been on pretty good terms, and when they arrived at the top, the constables surrounded the prisoners in such a way as not to attract attention or seem to have prisoners in charge. Passing the pagoda tank, the two prisoners suddenly broke from the escort, and plunged into the water. What steps were taken to recapture them we do not know—but certainly none that were effectual. The act of the prisoners has generally been spoken of as suicide, but there is nothing whatever to show this. The plan of the prisoners, it seems likely, was to make their escape by plunging into the tank, and getting out at another part to find refuge in one of the many hiding places on the hill. The result shows that they were not lucky enough to carry out the whole of this plan, and that their attempt to escape cost them their lives. They were simply drowned in the tank trying to escape. The bodies that have been found have been fully identified. We shall not say all we might about the European officers who displayed such guileless simplicity. They must be chagrined enough truly, and the pitiable picture of three gallant captains cooling their heels at a railway station to suit the plans of a cunning rascal, will not soon be forgotten. The rascal is drowned; but that is a mere accident. With a little more luck on his side, he would now be enjoying the remnant of his property in freedom. The gullibility of his captors certainly could do no more for him than it did."

—The captain of a canal steamer has been fined Rs. 50, with Rs. 7,790 damages, at Akyab, for throwing over-board into the harbour about thirty tons of stone ballast.

—*Madras Standard:* "A daughter of Mr. Sausman, Apothecary in charge of the hospital of the 89th P. V. Regiment, called on a Mrs. Godfrey, a schoolmistress at Cannanore. The visit lasted till it grew dark. When the young lady took leave to go home, Mrs. Godfrey directed a servant to accompany her as it was dark. But instead of going home, Miss Sausman took an opposite direction, and went towards the beach adjoining the barracks of the 89th Regiment. This was to take a walk as she said. On reaching the beach, she quietly divested herself of her upper dress, and on being questioned by Mrs. Godfrey's servant as to the cause of such a strange proceeding, she said that she wanted to have a little play in the water. She got into the water, and instantly a heavy wave pushed towards her and washed her off at once."

—The N. E. up train was detained yesterday by a land slip beyond Nassick.

—The Hyderabad correspondent of the *Times of India* describes the case of a patient in the hospital named Sherbourne. A wound in the leg was quite exposed, and Dr. Carswell wanted to cover it with skin. "But Sherbourne was in such a weakly state that it was impossible to transplant any skin from his own body. Several people who used to come and see the young lad were asked to give a piece of their skin. At first they thought the doctor was only joking, and so some said that they would gladly do so if they thought it would be of any use to the patient; but when they were assured that the doctor was in earnest, they got alarmed, and no one would come forward. A playmate of Sherbourne's at last boldly marched up to the doctor, and laying bare his arm said he was willing to give as much skin as was necessary if it would be of use to his friend. The doctor then placed the noble youngster under the influence of chloroform, and took off a piece of his skin, which was then used to cover Sherbourne's wound. According to last accounts, Sherbourne, though still in hospital, is doing well, and it is said that he will soon be able to use both his legs."

—A European pensioner named Kidd was found lying dead on Saturday morning in the verandah of a chawl situated in Portuguese street, Coombarwada, of which he was a resident; his death is said to have been caused by excessive drink.

Tuesday, July 23.

—*Bombay Gazette:* "The abstract of the proceedings on the 4th July of the Council of the Governor-General of India for making Laws and Regulations has just reached us. The portion of it which refers to the Christian Marriage Bill, or rather the Bill for regulating the Solemnization of Marriage among Christians, is the most important. The following clause has been withdrawn from the Bill—'No European British subject, and no person domiciled in any country by the law of which polygamy is prohibited, shall acquire a right to practise polygamy by any change in his religious belief.' This has been done, probably on account of such scandalous recent cases as that of Mr. Green, the Moslemised barrister at Madras, and because it is thought advisable to consider how far the law, as it at present stands, is or is not competent to prevent such marriages; and because if it be found necessary to move in this matter, it seems desirable to arrange about it in a separate Act, as it only indirectly bears on the methods of the solemnization of marriage. We are sorry to observe Mr. Hobhouse take an illiberal view of an application, as he describes it, 'from certain Ministers of Religion (Marriage Registrars), who would be called in England Dissenting Ministers, and who belong to various communities,' to be on the same footing (under a proper regulation) as Ministers of the Church of England, of the Church of Rome, and of the Church of Scotland in the matter of granting licences in the case of 'minors marrying without proved consent.' This matter, and the marriage law in general, have been satisfactorily arranged in Canada and Australia and other British colonies; and there is nothing in India to prevent a similar legal arrangement in this country, where there is really not even a legal establishment existent, but the sectarian love of pre-eminence which possesses some lofty spirits, strangers to genuine catholicity of Christian feeling. Such gingerbread buttresses to the great Established Church of England can do no real good to that church, and are only calculated to provoke bad feeling against it in quarters which might otherwise be friendly."

"Dr. George Smith is expected to return to India in November next and resume the editorship of the *Friend of India*."

"The trial of Moulvie Liakat Ali commenced at Allahabad on Thursday before Mr. Pollock, officiating Sessions Judge, and in another column we publish a special report of the proceedings. The prisoner, it will be observed, pleaded guilty, but urged in palliation that he had only headed the party that he might protect the city of Allahabad when it was clear that the English rule had ceased, and that he had done all he could to save Europeans and other Christians. He instanced several cases where he had been the means of saving Christian lives, but could give the name of no one he had saved, excepting Lieutenant Cheek. A Mrs. Bennett, who was called as a witness, and who had been in the boats provided by the Nana Sahib at Cawnpore for the refugees, from which she had been taken by a native, said she had been with the Moulvie's Camp for about ten months, had had no indignity offered her during that time, and that it was remarked generally during her captivity, that the Nana was responsible for all the murders, and that had the Moulvie ruled instead of the Nana there would have been no massacres and that it would be well for Europeans."

—The attention of Parliament has been called to a case in which a man had seen another man push a boy off a railway platform, and the boy had been killed by a train. The witness refused to give up the name of the man who gave the push, because he was a brother freemason. According to this, freemasonry would absolve a man from the commonest and most obvious obligations of justice and truth.

—The collections in the Girgaum Mission Church on Sunday, the 14th instant, on behalf of the refuge established by the Bombay City Mission for destitute European and Eurasian children, amounted to Rs. 323.

—*Indian Statesman:* "The *Deccan Herald* has a very interesting article on a lecture on the Literature of Great Britain, delivered by Dr. Fraser to a crowded audience in the Mission School House last Saturday evening."

—The Superintendent of Port Blair was taking a walk when his attention was attracted by a placard on a tree, found to contain the following words:—

"For sale in a few days, the Commissariat Officer's head.

"Notice will be given when the animal will be killed."

A Madrassee employed in the Commissariat office is supposed to have put up the placard, and has been sent to Calcutta.

—The *Jam-i-Jamshed* says: The mail steamers leaving Bombay every week give nice opportunities to dishonest Europeans to evade their creditors. Hardly any mail steamer leaves our harbour without taking on board one or more of such jackanapes. Most of these happen to be military officers, who by their shameful conduct disgrace their commission."

—There have been disastrous floods in Orissa.

—*Englishman:* "Six of the pupils from St. Peter's College at Agra were, we are informed, when the outbreak of cholera took place, sent home by train to their parents at Allahabad. One was seized with cholera at the Allahabad railway station, and four others subsequently, and of these only one has escaped death."

Wednesday, July 24.

—An immense crowd of Mahomedans, estimated at 5000, were gathered outside the Court house at Allahabad while the trial of Liakat Ali was proceeding:

—An Oxford Rationalist in the *Bombay Gazette*, says:

"The Parsee must get rid of his barbarous social usages, his confusion between physical and moral evil, his puerile superstitions, his degrading and filthy penances before he can claim to stand among the civilised nations of the earth. Are there any signs of such a development among the Parsees? I wish I could believe it. They seem to many good observers to have made no progress during the last ten years, or little progress (certain honourable exceptions allowed for) except in what is merely external. Are patent leather boots, and English novels the be-all and end-all of civilisation? Let the younger race of Parsees seriously consider it."

—Huri Baloo, who killed his wife at Coorla because she refused to return home with him from her mother's house, has been sentenced to be hung.

—*Pioneer:* "Would all police forces, we wonder, be advantaged by such weeding out as that of Calcutta has of late undergone? Three European inspectors, three native sub-inspectors, a head clerk, a head mohurrir, a head salt mohurrir, a head constable, and several constables, have been dismissed for bribery and extortion during the incumbency of one District Superintendent of Police."

—Allahabad may be said to have narrowly escaped an awful catastrophe. Thursday last was fixed upon for a ball in the Assembly Rooms, but the ball was postponed. On Friday morning, at about three o'clock, nearly one-half of the roof fell in."

—The *Times of India* tells us that H. H. the Jam of Bhownuggur has a son Kálubá, understood to be the son of a Mussulman woman, and "the Jam being a semi-Rajpoot and tolerably high caste Hindu, the public acknowledgment of such a hybrid descendant is an abomination to every well-regulated Brahminical mind, and is said to be utterly forbidden by all the Shastris—Vedic and not Vedic."

The Government of Bombay would not recognize the boy as heir; but the Supreme Government, it appears, has acceded to the Jam's wish and recognized Kálubá.

Thursday, July 25.

—*Overland Mail*, July 5: The London agent of the *New York Herald* has published a summary of Mr. Stanley's despatches to that journal, which it will be remembered, commissioned him to search for Dr. Livingstone.

Mr. Stanley gives a narrative of Dr. Livingstone's adventures since March 1866, when he started from Zanzibar. He says:—

"Leaving Ujiji in June 1869, he pushed through the Uguhba country, and after fifteen days' march he came to Mamgema, which he found to be a virgin country, the interior of which seemed utterly unknown to anybody. As he was about to proceed, however, he was seized with an illness which at one time almost threatened to put an end to his explorations. Ulcers formed in his feet, and for six weary months he was obliged to rest and wait. As soon as he had recovered he started off in a northerly direction, and came shortly afterwards to a broad river called Lualaba, which flowed in a northerly, westerly, and southerly direction. Strongly suspecting that this river was but a continuation of the Chambezi, which enters the Banguereolo, Luapula, and Muero lakes, he retraced his steps to Lake Kamolondo, and thence working his way to lat. 4 deg. south, and after a long and difficult journey, he found the point where the Lualaba and Chambezi joined, and proved them to be both one and the same river. He followed the course of the latter river for several hundred miles, and had come within 180 miles of that part of the Nile which has already been traced, when the men he had with him mutinied, and deserted him. Having now neither stores nor followers, he was obliged to retire to Ujiji, weary and destitute. It was soon after this that Mr. Stanley found him. In fact, the English explorer arrived at Ujiji on October 16, 1871, and it was, as already stated, no later than November 3 when the American searcher made his entry into Ujiji.

On November 20, Dr. Livingstone and Mr. Stanley left Ujiji in company, and explored the northern end of Lake Tanganyika, confirming by a second inspection the observations which Dr. Livingstone had previously made; and after twenty-eight days thus pleasantly spent they returned to Ujiji, and there passed Christmas Day together. On December 26 they left for Unyanyembe, and, arriving there, stayed together till March 14, when Mr. Stanley, entrusted with letters from Dr. Livingstone, started for the coast, leaving the explorer to continue his searches for some time longer.

According to these despatches, Dr. Livingstone states that he considers he has yet two problems to solve in connection with the Nile—the first, the complete exploration of the remaining 180 miles which lie between the spot where he was compelled to turn back and the part already traced; and he should investigate the truth of a report which has several times reached him respecting four fountains, which, he has been told, supply a large body of water to the Lualaba. To complete this task Livingstone estimates that he will require sixteen or eighteen months. Mr. Stanley is of opinion that it will occupy a longer period."

As Dr. Livingstone had a long interview with Mr. Stanley, it is supposed that the latter was made the bearer of a large number of letters to the Doctor's friends. An inquiry whether any such letters have been received is almost equivalent to casting a doubt upon the genuineness of the interview of the special correspondent of the *New York Herald*.

When people at a distance from London learn that the thickly populated district of Bermondsey is visited by a water famine, and that the same district in the hot weeks of summer has been the scene of two frightful tragedies, they not unnaturally think the wealthy water companies may have some share of responsibility for the crimes. The thought is strengthened by discovering that one of the murderers was evidently insane, and the other mad drunk. The latter, in a drunken fit, with an iron bar, murdered the woman with whom he lived and her little girl, savagely struck down his son, breaking his skull, so that his life was despaired of, and then committed such injuries on himself that he is not likely to recover. His wife had left him. He was too dangerous, when "on the drink," for her to trust herself in his way. Perhaps if England had attempted years ago the Habitual Drunkard's Bill, this madman might have been placed where he *could* get pure water and could *not* get "fire-water?" It is certainly high time that drunkenness should be treated not only as a crime, but as a disease.

—The International Musical Hall erected in Boston, at a cost of £50,000, in two months, covers 5 acres and seats 70,000 people.

—Telegrams from New York state that intense heat prevails throughout the country. Fifty deaths from sunstroke occurred in New York on July 1, seventy-five the next day, and forty-five on the 3rd.

—American papers state that the Agassiz expedition, at the latest accounts, was off Sandy Point, Patagonia; and that among the scientific curiosities noted by some members of the party, were immense quantities of kelp. This is the largest known alga, or seaweed, and grows on these coasts in from six to twenty fathoms of water, in vast beds, warning the mariner to beware a near approach, unless he wishes to be entangled in an inextricable network. It throws up from the oceanic depths stems of immense length, some of them from 700 ft. to 1,000 ft., the greatest development reached by any member of the vegetable race now in existence. Patches of this seaweed were passed in open sea, with large sea-lions lying on its surface, who were apparently navigating in this novel manner with much satisfaction to themselves, and afforded much amusement to their scientific observers.

—Constantinople, July 4: An extensive fire broke out this morning in a district of Scutari, principally inhabited by poor persons, and up to the present time 1,000 houses are burnt down.

—The *Times of India* learns by telegram from Simla that the construction of line from Carwar to Yellapoor will commence early in the cold season. The *Bombay Gazette* is instructed by a Simla telegraphist to contradict the report of the *Times*, as nothing official is known.

—*Bombay Gazette:* "By special telegram despatched yesterday we learn that dangerous floods have advanced to Jacobabad. A portion of the cantonment is under water, and the natives are deserting the city. The floods, which are described as unprecedented, have made several breaches in the Muckanwai canal."

—*Bombay Gazette:* "Our special correspondent at Allahabad telegraphs:—

'Liakut Ali has been sentenced to transportation for life, subject to confirmation by the High Court. He has notified his intention to appeal.'"

Friday, July 26.

—The three Brahmins imprisoned on a false charge, in connection with the Ahmedabad conspiracy, have been released.

—Seven of the gang that assaulted the Str. *Cashmere* have been taken, the rest have joined an Arab chief, Shaik Luftan, in a rather inaccessible region, says the *Times of India*. Of the specie, Rs. 14,000 has been recovered.

—The same: "The following four country ships *Timour Shah*, *Regina* (bound from Bombay to Calcutta, left Bombay June 7th), *Solway*, and *Sir Hugh Rose*—must, we fear, be added to the already long list of ships either totally lost or much damaged in the Sandheads cyclone of July 1st."

—The strike and lock-out of the London builders still continues. Upwards of 13,000 men are now on strike.

—The Earl of Dalhousie has been preaching to working men in the Agricultural Hall, Islington, recently, and it is stated that the Marquis of Lorne is about to follow his example.

—Deaths last week, 350.

—The Lieut. Governor of Bengal having visited the schools of the Free Church Mission, at Calcutta, has written a very complimentary letter to Dr. Murray Mitchell.

—*Madras Times:* "A Bangalore contemporary tells us that Mr. Jeyram Row is going to start a newspaper, and that it is to be called the *Rationalist!* From what we have seen of this gentleman's productions, we think he has chosen a wrong title for his paper."

—The *Bengal Christian Herald*, referring to the decision of the Privy Council with regard to the Tagore Will, says: "The restoration of Mr. Tagore's earthly inheritance, after having been risked and well nigh sacrified for a heavenly heritage, is another proof of the providence of Him who will have mercy and not sacrifice. Here is a man who, in following out his Christian convictions, cared not for an inheritance worth three lakhs a year. The history of the 19th century fails to produce a similarly great sacrifice for the sake of religion."

This is putting it rather too strong. Many, even in this century, have laid down their lives for Christ.

Selections.

"MAY I TELL ALL?"

A STORY OF A TRACT.

At one of the watering-places of England a social tea-party was given to the poor. Several addresses had been made, whose tone was rather discouraging than otherwise. After the last speaker had sat down, a woman arose. Now the minister had not invited women to speak. There was, however, no obtrusiveness in the one who rose, and modestly asked, "Sir, may I say a word or two?"

On the minister's hesitating to say Yes, she added, "It will, I think, encourage others."

Somewhat reluctantly, assent was given, and the poor woman then told, in broken accents, the following story; but before proceeding, she said in tears to her husband, who sat beside her, "May I tell all?" He signified his willinguess, and she then resumed speaking:—

"Sir, my husband and I led for years a most godless life. He had become such a drunkard, that I was never sure that he would not come home intoxicated. Poverty and misery were our daily portion. Though he got good wages, nearly all his earnings went to the public-house, and I was well-nigh driven mad. I was not much better than he; but still I felt more than he did the wretchedness of our lot. At last I grew desperate with what I had to bear; and one morning as he was leaving home, almost unfit from the overnight's drunkenness to go to work, I said, 'Now mind, if you come home drunk to-night, it shall be the last time you will ever come home drunk to me.' I shudder," said the poor woman, "while I tell you I had determined, and the devil seemed at my elbow to strengthen my resolution, to murder him on his return; and I had been and selected the spot where I would immediately after drown myself. My husband made no reply, but went to his work as usual. During his absence I could not rest; I went again to look at the place where I meant to destroy myself, in the vain hope of putting an end to my wretchedness and woe."

Here the poor woman seemed quite overcome. Recovering herself, she continued—"On my return to my miserable home, I found a tract had been laid on my table. I always used to refuse receiving tracts, but, looking on the title, I was much struck to find the words, 'The greater' the sinner, the greater the Saviour.'

"Sir," she observed, turning to the minister, "I cannot tell you all that I then felt. I thought 'Well, I am sure this is for me, for I am indeed a great sinner!' In my misery, instantly and earnestly, I cried to that Saviour for mercy. My guilty purpose was instantly broken; and, to my great surprise, when evening came, my husband returned home sober. That was the first time he had done so for many months. He asked me, 'What made you say if I came home drunk to-night, it should be the last time?' I gave him a short, evasive answer."

Then, turning to the other women, she said, "How I wish you would take my advice, and never follow the example I used to set in returning harsh words."

She continued:—"Well, to my great astonishment my husband seemed changed, and I then told him of the tract. On the following evening, which was Sunday, judge of my surprise when he asked me if I would go with him to church. I consented, as it was dark, and our poor clothes would not, I hoped, be noticed; so we went together. I felt what I heard was good, but it did not touch my heart much. In a little time I had another surprise—my husband brought home all his wages at the end of the week, and on the following Sunday we went to another place of worship; but there I did not find what I sought.

"After a while we came to hear you, sir, and the words you spoke deeply affected each of us: and from that time we have been seeking instruction from you every Sunday—at first in the evening only, but afterwards at both times of the day. And I now hope and believe we are both saved from God's wrath, which we so certainly deserved, by that great Saviour whose great mercy the tract sets forth, and whose love you so constantly proclaim."

Before the speaker sat down, all eyes were in tears, and she closed her affecting recital with the remark, "I never knew who left that tract at my house, but I hope it will be an encouragement to the tract distributors in this room, for they little know what good a single tract may do."

Miscellany.

The *Madras Church Missionary Record* gives the following, from the Report of the Mengnanapuram districts:

"During the last eighteen months, 'Caste' feeling has been very rife both among Christians and heathen, owing no doubt, in a great measure, to the injudicious attempt of the Madras Census Committee to classify all the different castes according to a descending scale of gradation. Of course no such list could ever be made public without giving dire offence to the majority of the people, and especially by an Englishman, who must acquire this assumed knowledge from some prejudiced and interested native. No method of caste gradation could ever satisfy all castes; it would be folly to attempt it. It was therefore natural to expect that the people would become jealous and exasperated when they found that the Government had stepped forward to make an authoritative settlement of the status and position of each caste, and had moreover given notice that any appeal against the assigned order of ranking should be made within a certain period, or that they must accept the position for themselves and their posterity, and be for ever silent. Happily this irritating classification has now been abandoned for the only reasonable one of *alphabetical* order. But after a muddy pool has been stirred up, it takes a long time to settle down and become clear, and so the agitation caused by the previous step in the matter of caste has not yet subsided. British rule and commerce, education and Christianity, have done much to abolish many of the gross external prejudices and practices of caste; but to suppose that all the social, political, and ceremonial differences of caste are abolished, or much abated, even among those who have embraced Christianity, is, I am sorry to say, a fond dream, which is soon dissipated when one becomes more acquainted with the people. I have had a little trouble this year in one of our oldest congregations with reference to caste. The people objected to a schoolmaster whom I had appointed, as they regarded him of lower caste than themselves, and they absolutely refused to allow his wife, a girl educated in a boarding-school, to draw water at 'their well,' and made a compact together that they would neither come to church, nor allow their children to attend school, unless I removed the master. As the village itself, and the well in question, are the property of the mission, I was determined not to give in, and immediately sent for the Native Pastor of the place and the ring-leaders of the disaffection, spoke to them seriously of the folly and sin of their acting in this unchristian way, told them that the master to whom they objected was a fellow-pupil with their pastor in the boarding school, and had learnt in the same institution; that they had each eaten food cooked by the other, and that I could not for a moment tolerate such conduct; that I held the pastor responsible, and that if there should be any recur-

Digitized by Maharashtra Government on 28 February, 2020

rence of it, I should recommend his instant removal, and leave the young schoolmaster in the village to protect the mission property, and to have service with such people as were willing to attend. This, I am happy to say, had the desired effect, and things have since gone on smoothly. The schoolmaster has a large and flourishing school, his wife draws water at the well, and the people come to church as usual."

—*Advance:* "About forty years ago, the Rev. John Macleod Campbell, minister at Row, was 'deposed from the office of the holy ministry,' by the Church of Scotland, for teaching what the General Assembly *then* considered a heretical theory of the atonement. The head and front of Mr. Campbell's offending was his peculiar view of the nature of Christ's work, and his strenuous advocacy of its unlimited extent. After his deposition, Mr. Campbell preached his alleged heresies to the acceptance of numerous congregations; and at one time it was thought that 'the Rowites' would become a sect. But, not desiring fame as a heresiarch, Mr. Campbell betook himself to quieter pursuits; and has recently departed this life, revered for his attachment to the truth, and beloved for his own and his Master's sake. Dr. Norman Macleod, recently Moderator of the General Assembly of that church which deposed Mr. Campbell, said in his funeral sermon: 'He was the best man I ever knew.'

"In connection with this worthy man's experience, two things interest the religious public, namely, the increasing catholicity of the churches, and the allowance of Christian character to 'heretics.'

"Forty years ago, the minister of Row was not counted worthy to be a presbyter, because he held and taught that in the atonement 'Christ entered into the sins of men, and offered up to God a perfect confession of them, and an adequate repentance for them, with which oblation divine justice is satisfied, and full expiation is made for human guilt;' and that this Christ did for 'humanity;' and that, on the ground of this atoning sacrifice, 'Every creature, through personal contrition and faith,' returns to a well-pleased God, a satisfied Lawgiver, a loving Father. But see the change. One year ago, at a meeting of Dr. Campbell's friends and brethren, in a presentation address, Dr. Norman Macleod said of the venerable 'heretic,' 'No man can doubt (and as a minister of the National Church, and one who has been called to occupy the Moderator's chair, I am glad to be able to say) that in these days of greater light no such sentence as that which expelled Dr. Campbell from the ministry could ever be repeated were his case to be tried again.' Yet, when the case *was* tried, the heresy was branded as subversive of the Christian faith! And, since the expelled minister had to bear every sort of name, and nickname, lying between 'coxcomb' and 'infidel' it was doubtless refreshing to him in his old age (with his opinions as new as when deposed, however) to be thus addressed: 'We desire, for ourselves, to express the conviction that your labours and example have been the means of deepening religious thought, and life, in our country; that your influence has been a source of light and strength to the churches; and that in your writings, as in your words, you have ever united independence of mind with humility and reverence for divine truth, and deep spiritual insight with the purity and tenderness of Christian love.'"

TELEGRAPHIC NEWS.

London, July 18th: Her Majesty the Queen has allowed the Prince Imperial to enter the Woolwich Military Academy.—The London carpenters held a meeting yesterday and resolved to continue on strike.—The builders' labourers are now agitating for an increase of wages.—Ten thousand colliers have struck work in Belgium.—The Press are discussing the coal famine. Wallsend coals are now quoted at 36*s.* per ton.

Paris, 18th: In the National Assembly to-day M. Thiers insisted that new taxes to the extent of 200 million francs were necessary. He announced that the new loan would be issued next week.—The discussion on the tax on raw materials has commenced.

19th: The subscription to the New Loan is officially announced for the 28th and 29th July.—There is perfect calm in Parliamentary circles at present.

Madrid, 19th: At midnight yesterday, as their Majesties the King and Queen were returning to the palace, five men suddenly shot at the royal carriage. Their Majesties were not struck, and the would-be assassin was killed.—Two captures have been made, and there is general indignation at the act.

London, 19th: In the House of Commons this evening Mr. Gladstone read a message from the Queen recommending a life pension of £1,000 to Lady Mayo in recognition of the services of her husband.—In the House of Lords last night Earl Derby initiated a discussion on the petition of Mirza Ali Kader, who has been detained a prisoner in Burmah and not been allowed a trial.—The Duke of Argyll promised to send to India for an inquiry to be made into the case. Lord Lawrence said that there was every reason to believe that Mirza Ali Kader had participated in the insurrection of 1857. Lord Stanley of Alderley, Lord Cairns, and the Marquis of Salisbury urged an inquiry. Viscount Melville cited the cruelties perpetrated by the King of Delhi in the mutiny.—The debate in the Commons on Justice Keogh's case is fixed for the 25th instant.—The Royal assent has been given to the Ballot Bill.

Geneva, 19th: A long discussion by the Arbitration Tribunal upon the principle of England's responsibility in the Alabama case is going on. Lord Tenterden denies that England is responsible. The Tribunal has been adjourned till Monday.

New York, 19th: The Agricultural Department at Washington state that the American cotton crop for June is better in condition than it has been since 1868. The average is 3 per cent. above the standard and is of good condition.

20th: The Arbitration Tribunal in future will sit daily, Saturdays and Sundays excepted, and their deliberations will be secret.

London, 20th: The British Ambassador at Saint Petersburg announces the outbreak of cholera in that city.—Parliament will be prorogued on the 10th August.—In the House of Lords last night Earl Harrowby moved an address referring to the Kirjee (? Kirwee) booty and calling for a judicial inquiry. The Duke of Argyll and Lord Lawrence opposed the latter, and the Duke of Cambridge advocated the framing of definite Army prize rules. The motion was finally withdrawn.

Paris, 20th: The National Assembly have adopted several clauses of the Bill for taxing raw materials.—M. Martel has proposed the prorogation of the Assembly from the 4th August until the 15th November.—The rate at which the new loan will be issued is frcs. 84 50c. Interest will be paid from the 16th August. The first instalment will be 14 frcs. 50c., and the surplus will be divided into 20 monthly instalments of 3 frcs. 50c. each. Discount will be allowed on anticipated instalments at 6 per cent.

London, 21st: Great heat prevails at present in England.—The *Asterte* has been burnt at sea and abandoned. The Str. *Assyria* passed the Canal outward on the 16th instant.

23rd: Parliament have unanimously voted the pension of £1,000 per annum to Lady Mayo.—Earl Granard has resigned the Lieutenancy of Leitrim after declining to modify or retract his letter on Justice Keogh's judgment.

Paris, 23rd: The National Assembly have adopted the duties on silk, cotton, flax, hemp, and jute, which were proposed by the Commission appointed to inquire into the existing commercial tariffs.

Geneva, 23rd: The Arbitration Tribunal will meet neither to-day nor to-morrow, in consequence of an unforeseen difficulty which has arisen, but regarding which nothing is at present known.

24th: The difficulty which has arisen in the Arbitration Tribunal consists in England's refusing to admit the responsibility of Neutrals, and affirming that she has maintained the Neutral laws.—The Arbitrators will not finish their investigations before November next.

London, 24th: Government have decided to prosecute the Bishop of Clonfert, Captain Nolan, his brother, and the nineteen priests whose names are mentioned in Justice Keogh's report.—A discussion occurred last night in the House of Lords regarding the slave trade on the East Coast of Africa. Earl Granville said that he was in favour of a strong effort being made for the suppression of the trade with the co-operation of the other Powers, to whom, he stated, he had addressed communications on the subject, and had received satisfactory assurances of support. He added that it was contemplated to appoint a President at Zanzibar, and to establish monthly steam communication with the East Coast of Africa.—The railway porters of the London and North-Western and Lancashire and Yorkshire railways employed at Liverpool have struck work.

PASSENGERS ARRIVED.

Per P. & O. Str. *Cathay, 25th:*

From Southampton.—Mrs. Westlake and 2 children; Mr. D. Hare; Mrs. C. B. Garrett; Mr. and Mrs. Astley; Hon. E. Haddock; Mr. J. Bell; Mr. R. Bell; and Mr. A. Macleod.

From Brindisi—Capt. Montgomerie; Dr. Rice; Mr. Borrodaile; and Mr. Stuart.

From Suez.—Mr. W. Gilroy, and Mr. Santan Lobo.

From Aden.—Mr. Chila Govind.

PASSENGERS SAILED.

(Additional) Per Str. *Simla, 19th:*

For Southampton.—F. Goolen.

For Venice.—Mr. Westall, Mr. John Gordon, and Mr. Miller.

Per P. and O. Str. *Ellora, July 26th:*

For Brindisi.—Mr. H. S. Tanner, and Capt. Maunsell.

For Southampton.—Mrs. Stagg and infant; Dr. C. L. Cox; Mr. D. MacLoughlin; Capt. J. D. Cruickshank; Mr. B. Nath. De; Major Glasspoole; Mr. C. Holmes; Mr. C. D. Bentley; Mr. Kemp; Col. and Mrs. Coade; Lieut. Foote; Lieut. C. Mangles; Mr. John Fraser; Mr. A. Grant; and Lieut. Whitemore.

For Venice.—Mr. F. Whitney; Mr. J. Black; Mrs. A. Wallace; Mr. J. M. Maclean; and Mr. Davidge.

DOMESTIC OCCURRENCES.

BIRTH.

THEOBALDS—July 19th, at Jubbulpore, the wife of Surgeon-Major J. R. Theobalds, 21st Regt. Madras Native Infantry, of a daughter.

DEATHS.

HOBSON—June 26th, at Malvern Wells, Lieut.-Colonel H. H. Hobson, Retired List Bombay Army, and late of the 20th Regiment N. I., aged 68 years.

PRIDDEN—July 10, drowned in the Sukkur Pass, Indus, Lieut. Charles Edward Pridden, R.E., Executive Engineer, Indus Valley State Railway, aged 30 years.

FRETWELL—At Khandeish, at the Model Farm, of cholera, Mary, the beloved wife of Vanse Fretwell, Esq.

HART—At Camp, Ahmedabad, Eleanor Florence, daughter of Barrack Master E. Hart, aged 7 months and 19 days.

HARE—July 12th, at Asseerghur, Caroline Lavinia, the beloved wife of R. W. Hare, Staff Assistant Surgeon.

LEGGATT—July 15, at Sholapore, the infant daughter of A. J. Leggatt, Esq., 28th Regiment N. I., aged 10 days.

ELLIOTT—July 18, at the residence of her son-in-law, Captain C. Christian, R.A., Beach Road, Colaba, Rosina, relict of the late Robert Elliott, of the Ordnance Department, aged 78 years. Friends will please accept this intimation.

BROWN—July 20th, at the residence of her son-in-law, Mr. William Gordon, Sattara, Mrs. Elizabeth Brown, late of Mazagon, aged 70 years.

ELMS—On the 20th instant, of cholera, on the Khandeish Model Farm, Mr. Robert Elms, aged 17 years.

HEATH—July 20th, at Surat, Madeline, the infant daughter of Lieutenant J. M. Heath, 26th Regiment N. I.

CRAWFORD—July 21st, at Malabar Hill, Robert Wigram, infant son of R. L. Crawford, Esq., aged nine months.

NEWMAN—July 25th, at 24, Albion Place, Byculla, of dysentery, Mr. Henry Newman, late R.A., aged 65 years, deeply regretted.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.
Secular Annotations on Scripture Texts, by Francis Jacob, B.A.	3	6
The Book and its Story; a Narrative for the Young, by L. N. R.	2	4
Notes on the Parables of our Lord, by Richard Chenevix Trench, D.D.	6	0
Notes on the Miracles, by Richard Chenevix Trench, D.D.	6	8
Sermons, Prayers, and Pulpit Addresses, by Alexander Henderson	5	0
Life of John Welsh, Minister of Ayr, by the Rev. James Young	3	4
Bright Rays for Dark Days	0	8
Prayer that teaches to Pray, by Dods	1	4
Reading without Tears, bound	2	13
The Symmetrical Structure of Scripture by the Rev. John Forbes, LL.D.	4	12
Biblical Geography and Antiquities. With maps and plan, by Rev. E. P. Barrows, D.D.	3	4
Bede's Charity, by the author of Jessica's First Prayer. Engravings	2	0
Howson's Meditations on the Miracles	1	8
Acceptable Words: Choice quotations for every day in the year	1	4

Spelling Books and Class Books for Sunday Schools.
Catalogues supplied.

Depository—Verge of the Esplanade.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

JOHN CONNON, Esq., *Chairman.*

CHARLES MACDONALD, Esq., *Deputy Chairman.*

JAMES ARNOTT, Esq., M.D.
THOMAS BLANEY, Esq.
REV. D. C. BOYD.
W. MAITLAND, Esq.
HENRY CONDER, Esq.
LIEUT. COL. DAVIDSON, R.E.
H. D. DODS, Esq.
W. G. HALL, Esq.
R. V. REID, Esq.
JOHN MACFARLANE, Esq.
HAMILTON MAXWELL, Esq.
W. NICOL, Esq.
REV. J. PATON.
N. SPENCER, Senior, Esq.
G. RAMSAY WILSON, Esq.
G. MANSON, Esq.
A. WRIGHT, Esq., M.D.

BYCULLA SCHOOL—OLD ADELPHI HOTEL.

Master,—MR. MCDONALD,
Mistress,—MRS. MCDONALD, } with Assistants.

Music Master,—HERR SCHMUCK.

FORT SCHOOL—8, HORNBY ROW.

Master,—MR. LUMSDEN,
Mistress,—MISS COLLETT, } with Assistants.

Music Master,—HERR SCHMUCK.

		FEES.	Per Month. Rs.
Government Standard		1	3
Do.	do.	2	4
Do.	do.	3 and 4	6
Do.	do.	5 and 6	8
Do.	do.	7 and 8	10
Music			10
Drawing			2

BOARDERS.

Mr. and Mrs. McDonald have ample accommodation for the reception of Boarders at the Byculla School-house.

D. C. BOYD,
J. PATON, } *Honorary Secretaries.*

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.